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ABSTRACT

The report provides a summary of the operation of the Vancouver Native Indian Cultural Survival Alternative Program during the 1982-83 school year; a description of participating students; and an assessment of student attendance, student achievement, and student, parent, teacher, and administrator opinions of the program. To provide a school setting where American Indian children can learn native history and culture and practice skills of value to their people as well as contemporary society, the grade 5-9 curriculum offers basic academic subjects; a cultural component of Native Indian art, craft, and recreational activities; a social and personal development component; and a community component. Sports and extracurricular activities are also included. Parents are involved in the program and have given lessons on Indian skills. Total enrollment averaged 42 students throughout the year, with attendance averaging 80%. Informal analysis of student testing results indicated progress for both elementary and secondary students, particularly in reading comprehension and mathematics. Teachers' ratings of student progress indicated 60% of the students making "good" or "very good" academic progress and 40% showing "good" or "very good" progress in socialization, general behavior, and attitude. Students and parents expressed a high degree of satisfaction with the program. (NEC)

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Evaluation of the First Year of the Vancouver Native Indian Cultural Survival Alternative Program

83-06

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"Unless a child learns about the forces which shaped him, the history of his people, their values and customs, their language, he will really never know himself or his potential as a human being. Indian culture and values have a unique place in the history of mankind. The Indian child who learns about his heritage will be proud of it. The lessons he learns in school, his whole school experience, should reinforce and contribute to the image he has of himself as an Indian."

from the National Indian Brotherhood's "Indian Control of Indian Education", quoted from the proposal entitled "B.C. Indian Cultural Survival School" submitted to the Vancouver School Board by the Cultural Survival School Society.

REPORT NUMBER 83-06

Kettle, Helen

-- EVALUATION OF THE FIRST YEAR OF THE VANCOUVER NATIVE INDIAN CULTURAL SURVIVAL ALTERNATIVE PROGRAM

-- Vancouver, B.C., Evaluation and Research Services, Vancouver School Board, 1983 -- 14 pp.

SUBJECT

Native Indian Education Programs/Cultural Enrichment Programs/Alternative Education Programs

ABSTRACT

Type of Study:
Descriptive

Sample:
Sixty Native Indian students who attended the Vancouver Native Indian Cultural Survival Alternative Program (V.N.I.C.S.A.P.) during the 1982-83 school year.

Methodology:
Descriptive information was obtained through conversations with V.N.I.C.S.A.P. staff, from program outlines and records maintained by staff, by interviewing students, and through questionnaires distributed to parents, staff and administrators.

Findings:
This report provides a summary of the operation of the V.N.I.C.S.A.P. during its first year; a description of the students who attended the program; and an assessment of student attendance, student achievement and student, parent, teacher and administrator opinions of the program.

The purpose of the program is to provide a school setting in which Native Indian children can learn the history and culture of their people and can learn and practise skills that are of value to their people as well as skills of value to contemporary society. In keeping with this purpose the curriculum offers the basic academic subjects: language arts, mathematics, social studies; a cultural component: Native Indian art, craft and recreational activities; a social and personal development component: vocational guidance, food science, personal development and life skills; and a community component: government structures, community resources. Sports and extracurricular activities are also included in the program. Parents have been encouraged to become involved in the program and this has resulted in some successful lessons and demonstrations of Indian skills such as fishing, beaver skinning and carving given by parents.

Sixty students attended the program during the first nine months. Students entered and left throughout the year so that the total enrollment averaged 42 students. Twenty-four students left the program during the year. Many of those who left had been poor attenders or had displayed behavioural or performance problems. Attendance over the year averaged 80%. An analysis of the attendance patterns of 16 students before and after entering the program showed that most either improved their attendance after entering the program, or maintained about the same pattern of attendance.

An informal analysis of the results of student testing in academic skills at the beginning and end of the school year indicated definite progress for both the elementary and secondary students, particularly in reading comprehension and mathematics. Teachers' ratings of student progress in academic and social skills, general behaviour, and attitude indicated that teachers felt close to 60% of the students made "good" or "very good" academic progress and 40% showed "good" or "very good" progress in socialization and general behaviour and attitude.

Students and parents expressed a high degree of satisfaction with the program. Program staff, administrators and parent advisors felt the program had been successful in its first year, but identified a number of areas to which attention needs to be paid.

Availability: Evaluation and Research Services, Program Resources, Vancouver School Board

TABLE OF CONTENTS

	Page
ABSTRACT	i
INTRODUCTION	1
Background to the Establishment of the Cultural Survival Program	1
Objectives of the Program	1
PURPOSE OF THE EVALUATION	2
RESULTS	2
I. Operation of the Vancouver Native Indian Cultural Survival Alternative Program During Its First Year	2
II. Description of Students; Assessment of Student Attendance and Student Progress; and Opinions of Students, Parents, Teachers and Administrators	4
SUMMARY	13

INTRODUCTION

Background to the Establishment of the Cultural Survival Program

The Vancouver Native Indian Cultural Survival Alternative Program (V.N.I.C.S.A.P.) was established in 1982 September by the Vancouver School Board in recognition of the special needs of Indian children in the school system and in response to the expressed desire of many Native Indian parents to have an accredited school in which Native Indian history, culture, traditions, lifestyle and philosophy would form the rationale and basis of the program.

In 1981 March, the Native Indian Cultural Survival Society presented a brief to the Vancouver School Board entitled "B.C. Indian Cultural Survival School". This brief outlined a proposal for the establishment of the school detailing the philosophy, objectives and desired curriculum of the school. In subsequent discussions, the Board approved the recommendations contained in the brief and agreed to establish the school.

Objectives of the Program

The objectives of the school as outlined in the brief call for a program which reflects the experiences and cultures of Indian people both historically and contemporarily, in which Indian students can learn skills that are of value to their people as well as skills that are relevant to modern urban life in Canada.

Specifically, the objectives are:

1. To focus on the culture, history, values, traditions, lifestyles and spiritualism, both historical, and contemporary, of Indian people.
2. To encourage and develop in students a sense of worthwhileness, increased self-esteem and confidence in their identity as Indian people.
3. To explore Indian community values and needs and the decision-making process involved in political, social, economic and cultural matters.
4. To develop and encourage personal decision making, life skills and efficacy which will enable Indian students to gain greater control over their lives in the community.
5. To assist the personal development of students through individual and/or group counselling conducted by Indian Elders and other knowledgeable Indian people.
6. To examine the values, traditions, history and contemporary events of non-Indian people in Canada and the world.

.....2

7. To explore the local non-Indian community as it relates politically, economically, culturally, and socially to Indian people.

8. To improve the academic and social skills of students enabling them to acquire increased school competency and success.

9. To provide a school in which students will develop educational skills and credentials, enabling them to continue in a post-secondary school or leading them to better post-secondary career opportunities.

10. To provide a school in which students, parents, and community people will plan, develop and implement programs, cultural events and forums of interest and of importance to Indian people and their development.

PURPOSE OF THE EVALUATION

The purpose of this evaluation was to collect information relating to the implementation of the V.N.I.C.S.A.P. during its first year of operation. The main objective was to collect and share with advisors, administrators and staff information that will be useful in the future development of the program.

The evaluation report consists of two parts:

I. a description of the operation of the V.N.I.C.S.A.P. during its first year and

II. a description of students, an assessment of student attendance and student achievement and student, parent teacher and administrator opinions of the program.

The data were gathered by the researcher during frequent visits to the school, through conversations with the teachers, by checking records, by interviewing students, and through questionnaires distributed to parents, staff and administrators.

RESULTS

I. Operation of the V.N.I.C.S.A.P. during Its First Year

Facilities and Staffing

The program operates in two portable classrooms at the Britannia school complex. One classroom houses students in Grades 5 to 7 while the other houses Grades 8 and 9 students. One teacher is assigned to each classroom and there is a full-time teaching assistant shared by the two teachers.

.....3

Admission to the Program

The school is open to Native Indian and other students who

1. are residents of Vancouver (or non-resident, if space permits),
2. are in Grades 5-9,
3. will benefit from a program emphasizing Native Indian culture,
4. have shown potential for cooperative behaviour, and
5. are committed to attending and participating.

Upon completion of a referral form available from the school, the teacher contacts the home to arrange for a parent and student visit. Placement is confirmed after a successful trial period.*

Curriculum

The teachers have divided the curriculum into four main components relating to the program objectives: academic, cultural, social/personal and community.

The academic component includes language arts, mathematics, social studies, physical education and Native literature and drama.

The cultural component includes many Native Indian art and craft activities such as carving, hide-tanning, drum making, Indian art and design, drumming, dancing and singing. Native Indian resource people have provided assistance by demonstrating techniques and obtaining materials. Art Bolton, a Native Indian artist, taught wood carving and design to the secondary level students. Cliff Wesley, a student at the Native Adult Education Centre, assisted the students with the preparation of hides for the drum making project. The elementary level students had the benefit this year of a Native Indian art program taught by Beverly Berger, a UBC graduate student, as part of her course of studies.

The social and personal component includes vocational guidance, food science, clothing and textiles, communications, personal development (clarification of values, understanding of prejudice), and survival (life skills) training (job hunting skills, driver education).

The community component has included field trips and guest speakers, and the exploration of local, regional, provincial and national government structures. This component will be expanded in future years to include work experience and community service.

Sports and Extracurricular Activities

Dancing, skating and swimming are regularly scheduled activities. The program is sufficiently flexible to allow for activities such as soccer when the teachers feel that students need a physical outlet. In addition, the school participates in sports tournaments and other events sponsored by the Alternative School Association.

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*The program began without firmly delineated admissions criteria and procedures. Those described above have been worked out during the year by teachers and parents. Further refinements in the process are expected to be developed.

.....4

Role of Parents

The written approval of a parent or guardian is required for student admission into the program, and an initial discussion between the parent, student and teacher is also considered desirable. Because this initial discussion was not regularly occurring with all parents, plans are being developed to increase the amount of parental involvement in the admission process.

During the school year, two parent nights were held to give parents an opportunity to discuss their child's progress with the teachers. Several social activities held during the year also gave parents and teachers an opportunity to meet on a less formal basis.

Some parents have been involved in the program as resource people. Demonstrations have been given in techniques involved in fishing with nets, beaver skinning and carving.

Administrative/Advisory Structures

There is a formal advisory committee, the Cultural Survival School Society, comprised of parents and individuals interested in Indian education. The society is in the process of determining its role in the operation of the school.

The teachers are expected to consult with the Principal and Vice-Principal of Britannia Secondary School, and to keep them informed regarding all activities of the school. The working relationship resulting from this consultation has enabled the teachers to work out a program whereby their students can take electives at Britannia, and to make arrangements regarding the use of facilities such as a woodworking shop for carving and a space for dancing.

The staff also have access to consultative, Audio Visual and other services offered by the Vancouver School Board.

Sources of Funding

The program is funded by the Vancouver School Board. Some additional funds for cultural activities, art and the use of resource people have been provided by the Vancouver Foundation and the First Citizens' Fund.

II. Description of Students; Assessment of Student Attendance and Student Progress; and Opinions of Students, Parents, Teachers and Administrators

Description of Students

Sixty students attended the program during the first nine months (1982 September to 1983 May). Many of the students entered the program either because they themselves wanted to be involved in a Native Indian program or because their parents wanted it. Some of the students, however, were referred to the program by school counsellors, principals or social workers as an alternative to a situation that was not working out well for the student. The teachers noted that ten of the students who entered the program had behavioural problems and 13 were academically retarded (four of the 13 had been in a Special Class or Learning Assistance Centre). The grade levels completed by students at the time of entry into the program are noted in Table 1.

TABLE I

GRADE COMPLETED AT TIME OF ENTRY INTO PROGRAM

	No. of Students	% of Total (n=60)
Grade 4	5	8
Grade 5	12	20
Grade 6	9	15
Grade 7	17	28
Grade 8	11	18
Senior Learning Assistance Class	1	2
Information Not Provided	5	8

Some students entered and left the program throughout the year, so that the average enrollment was 42 students. During the year a total of 24 students left the program. The length of stay in the program varied from one day to six and a half months with the median stay being about five months. Ten of the students who left had displayed poor attendance and/or performance or behavioural problems; five moved, two were referred to special programs where they could receive special help with academic problems, two students left due to personal home-related problems (instability, health problem) and five decided to leave either to go back into a regular school program or to be with friends at the previous school.

Student Attendance

Student attendance rates for each month until the end of May were calculated and are shown in Table II. The average attendance rate for the period was 80%. This rate may be somewhat lower than the actual attendance as some students were carried in the records for some time after they stopped attending, until teachers could determine whether they had actually withdrawn from the program.

A comparison was made of the attendance patterns of students prior to and after entering the Cultural Survival Program. An examination of the records of 16 students for whom data were available for two years prior to entrance into the program showed that six students (38%) improved their attendance after entering the program, six (38%) showed about the same pattern before and after entering the program, and the attendance of four students (25%) worsened.

.....6

TABLE II

MONTHLY ATTENDANCE

	Sept.	*Oct.*	*Nov.*	*Dec.*	*Jan.*	*Feb.*	*Mar.*	*Apr.*	*May*	*Average*
No. of Students	42	47	46	39	41	47	40	39	37	42
No. of School Days	18	20	19	12	20	20	19	15	20	18
% Actual Days Attended*	93	79	79	83	82	78	80	68	74	80

*Actual days attended expressed as a percentage of the total days of attendance possible.

Student Progress

Students were tested in November and again in June using the Canadian Tests of Basic Skills. It was planned to give students the same level of the test at both points in time, however, a mix-up occurred due to the fact that different teachers administered the tests each time with the result that the elementary students received a higher level of the test in June than they had in November. This discrepancy in test levels would have precluded a valid statistical analysis of the results were it not already precluded by the small numbers of students tested at each grade level. However, some estimation of student progress could be gained through an informal analysis of the results.

An analysis of the test results for the 14 elementary students for whom both pre and posttest results were available indicated that, despite the discrepancy in test levels, all 14 students showed gains on the Reading Comprehension subtest and all but three showed gains on the Mathematics Skills subtest. Gains on the Vocabulary subtest were less dramatic with only four students showing gains.

The secondary students' results indicated that five of the 13 students for whom both sets of results were available showed gains on the Vocabulary subtest, six of the 13 showed gains on the Language Skills subtest and all but two students showed gains on the Reading Comprehension, Work-Study Skills and Mathematics Skills subtests.

These results indicate that at both the elementary and secondary levels, students showed more improvement in reading comprehension and mathematics than in language skills. Overall the results show a definite improvement in academic skills at both grade levels.

The teachers rated the progress of students in three areas: academic, social and general behaviour and attitude. These ratings were made at the end of the school year for those pupils remaining in the program (n=36). For pupils who withdrew from the program (n=24), ratings were made at the time of their withdrawal. The ratings are shown in Table III. As indicated, the teachers felt that close to 60% of the students made "good" or "very good" academic progress and 40% showed "good" or "very good" progress in socialization and general behaviour and attitude.

TABLE III

TEACHER RATINGS OF STUDENT PROGRESS

	Very Good	*Good*	*Fair*	*Poor*	*Very Poor*	*Total N*
Academic	7 (12%)	27 (47%)	10 (17%)	7 (12%)	7 (12%)	58
Social	3 (5%)	21 (36%)	15 (26%)	10 (17%)	9 (16%)	58
General Behaviour and Attitude	5 (9%)	18 (31%)	14 (24%)	10 (17%)	11 (19%)	58

Opinions of Students

The students were interviewed individually to find out how they felt about the Cultural Survival Program. Without exception, all students said they were happy to be enrolled in the program. Most indicated that their parents and friends were also happy they were attending the program. When asked what they found different in the program from previous schools they had attended, students most frequently mentioned that they found the teachers "easier to get along with", "more understanding", "kinder", and "friendlier", that teachers took more time to explain things and that they found the schoolwork easier to understand. They also frequently mentioned learning about Native Indian culture, being in a class where all students are Native Indian and taking different subjects. A few students mentioned that they found it easier to get along with other students.

Students were asked about the subjects they were studying. Most students indicated that they were happy with all the subjects they were taking. Five of the secondary level students mentioned that they did not like social studies and when probed for a reason said they couldn't understand it, were not interested or did not like so much reading and writing.

Students were also asked about the effect the Cultural Survival Program had on their attendance, feelings about school, amount they were learning and feelings about themselves. A majority of the students indicated that the program had had a positive influence on all four aspects. Of the 30 students who responded to the voluntary questionnaire, 60% said their attendance had improved, 60% claimed that they were learning more and their marks had improved, 67% said they felt better about themselves and 83% reported that their feelings about school had improved.

In order to learn something about students' motivation, students were asked how far they hoped to go in school and what job they hoped to get when finished. Half the elementary level students said they wanted to complete Grade 12 and about one third did not know. All but one of the secondary level students said they wanted to complete Grade 12. Three quarters of the elementary level students and over half of the secondary level students mentioned a specific job that they would like to get when they finished school.

.....8

When asked how they would change the program to make it better, five of the 30 students said they would like the program expanded to Grade 12 or to include more students at higher and lower grades, four said they were happy with the program the way it was, ten had no suggestions to make, and the remaining 11 made a number of individual suggestions.

An attempt was made during the year to integrate secondary level students into optional classes at Britannia. The two most popular choices were woodworking and science. Students also enrolled in fine arts, music, English, math and home economics. While the students were enthusiastic at the beginning, without exception, all dropped out within a few months. In order to gain some insights into why this occurred, the students were asked about the classes they had taken at Britannia. Most students indicated that they were not happy taking classes at Britannia: they found it too hard, they couldn't understand the work, couldn't hear the teacher or couldn't build what they wanted to build. When asked what could be done to make taking classes at Britannia easier for Cultural Survival Program students, four students said that they would have liked to take courses other than what they had taken. Other students said they needed more explanation, smaller classes and that it would be better if there were more Native Indian students in a class.

Opinions of Britannia Teachers Regarding the Integration Program

Two Britannia teachers, each of whom had four students from the Cultural Survival Program in their classes were asked to comment regarding the integration. Both identified poor attendance and tardiness as being the major problem encountered with the students. One teacher felt he had received adequate information about the students from the Cultural Survival Program teacher while one felt he had not and would have found a school profile on each student useful. Both felt they had received adequate information about the Cultural Survival Program and sufficient opportunity to communicate with Cultural Survival School staff.

Opinions of Parents

A questionnaire was distributed to parents. At a parents' meeting and at an end of the year dinner, parents were requested to complete a questionnaire about various aspects of the program. The 14 parents who responded were, overall, very positive about the program: most felt that the program had had a positive effect on their children in terms of attendance and attitude toward school. Five parents noted that their children were happier and easier to get along with since they had been in the program. All but one of the parents had visited V.N.I.C.S.A.P., and all felt welcome when they visited. When asked what they liked about the program, six parents mentioned the teachers, and five mentioned the fact that their children were learning about Native Indian culture. Also mentioned were the small size of classes and good communication with the home. Complaints included concerns expressed by three parents about the behaviour of some of the students and the comments of two parents that there was not enough homework. One parent was unhappy that notices were not sent out about sports activities, and one felt there was not enough rapport between teacher and parent. Suggestions for improvement included the comment by six parents that there should be more teachers, child care workers, tutors, and/or cultural enrichment workers. Four parents claimed that the classroom needed improvements (a new place,

a bigger place, a nicer place). One parent wanted to see Grade 10 added, one wanted smaller classes, one felt there should be more discipline and one wanted to see more Native social activities and the study of Native languages added to the curriculum. Ten parents indicated that they felt they should have more contact with the program and felt they could involve themselves more by participating in parent meetings and social activities, visiting the school and contributing from their own culture, past experiences or knowledge of Indian languages. Twelve parents said they were happy with their child taking classes at Britannia, while two indicated that this aspect of the program was not satisfactory.

Opinions of Staff and Administrators

During 1983 April and May, staff members and administrators were asked to comment on various aspects of the Cultural Survival Program. Their individual comments are reported below.

Philosophy (role) of the Cultural Survival Program

- more work needs to be done in translating the goal statements into specific objectives statements and determining how objectives will be met.
- Goal 10 (*To provide a school in which students, parents, and community people will plan, develop and implement programs, cultural events and forums of importance to Indian people and their development.)* needs a great deal of attention.
- most students are academically behind and behaviourally maladjusted and this is not reflected in the philosophy.
- the philosophy is good but much of it couldn't be implemented due to a lack of cultural resource people and lack of funding.

Referral Process:

- referring agencies did not have a good understanding of what the school was all about.
- no clearly practised process of referral exists.*
- there is no adequate screening and placement process involved (an advisory committee is very much needed).
- criteria of acceptance needs clarification.
- a trial period in which to assess suitability of the placement needs to be established.

Type of Student Referred:

- type of student referred was not the type of student expected, was difficult for teachers to handle these kinds of students particularly in the grades and numbers involved.
- a very wide range of abilities and social needs.
- students present unique needs (gaps in learning, need for social support and positive role models, high absenteeism, lack of motivation).

*A more specific referral process was being developed by the teachers and administrators during the school year.

.....10

- difficulties have occurred due to referral criteria not being clearly stated.
- initially everyone was accepted so that the program would get off the ground.

Initial Diagnostic Testing of Students/End of Year Testing:

- testing program has worked out well.
- essential to do diagnostic testing so as to design suitable program and teaching units.

Programs Developed for Students.

- there was a lack of funding for cultural resource teachers, or rather this money was too late, nevertheless good programs were developed: Beverly Berger's art program, skinning and drying of beaver and moose hides, drum making and lessons in art and wood carving.
- curriculum was developed before students were identified or teacher selected--this created problems.

Integration Program:

- this was not an original goal of the program and needs to be carefully appraised in terms of the stated goals.
- the integration of Native students into Secondary schools must be carefully thought out and be systematic. The Advisory Committee should consult with the Kumtuks Advisory Committee so as to learn from their experience with integrating Native students into Secondary programs.
- working well in the "group-to-one-location-together" mode but individuals into regular classes has not been a success.
- poor preparation of students for integration.

Evaluation of Student Progress:

- good.
- The Parents' Advisory Group needs to design a report card that will help parents understand how their students are functioning in the school.

Record Keeping:

- good.
- the follow-up of students leaving the program is weak; little or no effort has been made to structure transition out of the program into other schools.

Physical Environment:

- physical placement of the program between the secondary and elementary schools has created some conflict in schedules and between peers.
- space is a problem.
- need rugs, tables, paint job, extra space for one-to-one work activities.
- require facilities for a health/nutrition/foods program, i.e., a kitchen.
- would like to see Indian designs on the outside walls.

Materials/Equipment:

- good, received a generous allotment to build program with.
- program has received substantial funding for cultural materials and resource people (from Vancouver Foundation and First Citizens' Fund.
- there is a need for more culturally relevant materials geared to an all Native school.
- school is lacking sports equipment.

Size of Staff Allotment:

- would support idea of involving interested parents and counsellors (in program or from Britannia) in a co-counselling arrangement to respond to the program as required.
- if we are to continue to expect students with many different problems we require additional staff such as one child care worker and one staff assistant per classroom.
- recommend that program be assigned a child care counsellor or someone in the counselling role. The nature of the students in the program and the liaison needs with parents necessitate a consideration of such a position.

Contact with Other Agencies:

- should be formalized. Would like to see one contact person from the Ministry of Human Resources named for the Cultural Survival Program.
- contact with Native groups a must, need for improvement in contacts.
- liaison with the support services of the VSB needs to be greater and initiated to a greater extent by the program staff.

.....12

Support Services:

- program staff have not used support services to the degree to which they could have.
- several parents have shown strong commitment to the program.
- a number of Native resource people have been involved in very positive ways.
- the program has worked with the Britannia School-Based Team for referrals and requests for testing and other VSB services, has used Britannia Skills Development Centre.

General Comments:

- Cultural Arts Program was excellent.
- academic progress has been good.
- many students have been referred to the program due to the shortage of placement options for Native Indian students in the school district.
- concerned about the role and activity of the Cultural Survival School Society. There needs to be very clearly spelled out expectations regarding the relationship of the society, the program and the school district.
- success has been above average for first year of a program/the program is off to a reasonable start.
- program has provided another resource for meeting the needs of Native students in the school district.

Suggestions for Improvement:

- improve staffing, add a child care worker to staff, add another staff assistant.
- better admission criteria and procedures/an admissions committee.
- smaller classes.
- improve facilities (extra classroom, kitchen, rugs, tables).
- change the name of the program.
- pay attention to curriculum and course development.
- encourage parental/society involvement in development issues in the growth of the program.
- after issues relating to curriculum, courses, referral procedures, and involvement in decision making have been resolved, then consideration could be given to expansion in keeping with the original proposal.

SUMMARY

The Vancouver Native Indian Cultural Survival Alternative Program began operating in 1982 September in two portable classrooms located at the Britannia school complex. Two teachers and one staff assistant were assigned full time to the program. The program is funded by the Vancouver School Board, with some additional funding provided by the Vancouver Foundation and the First Citizens' Committee. The program is administered through Britannia Secondary School and there is a formal advisory committee, the Cultural Survival School Society, comprised of parents and individuals interested in Indian education.

The purpose of the program is to provide a school setting in which Native Indian children can learn the history and culture of their people and can learn and practise skills that are of value to their people as well as skills of value to contemporary society. In keeping with this purpose the curriculum offers the basic academic subjects: language arts, mathematics, social studies; a cultural component: Native Indian art, craft and recreational activities; a social and personal development component: vocational guidance, food science, personal development and life skills; and a community component: government structures, community resources. Sports and extracurricular activities are also included in the program. Parents have been encouraged to become involved in the program and this has resulted in some succcessful lessons and demonstrations of Indian skills such as fishing, beaver skinning and carving given by parents.

Sixty students attended the program during the first nine months. Students entered and left throughout the year so that the total enrollment at any one time averaged 42 students. Twenty-four students left the program during the year. Many of those who left had been poor attenders or had displayed behavioural or performance problems. Attendance over the year averaged 80%. An analysis of the attendance patterns of 16 students before and after entering the program showed that most either improved their attendance after entering the program, or maintained about the same pattern of attendance.

An informal analysis of the results of student testing in academic skills at the beginning and end of the school year indicated definite progress for both the elementary and secondary students, particularly in reading comprehension and mathematics. Teachers' ratings of student progress in academic and social skills and general behaviour and attitude, indicated that teachers felt close to 60% of the students made "good" or "very good" academic progress and 40% showed "good" or "very good" progress in socialization and general behaviour and attitude.

Students expressed a high degree of satisfaction with the program during interviews conducted by the researcher. They said that teachers were easier to get along with and more understanding, that teachers took more time to explain things and that they found the schoolwork easier to understand. A large majority of students said the program had had a positive influence on their attendance, feelings about school, amount they were learning and feelings about themselves. When asked for suggestions for improvement in the program a number of students said they would like to see the program expanded to include higher and lower grades.

.....14

During the year an attempt was made to integrate students into optional courses offered by Britannia. This was not successful as most of the students dropped out within a few months. When students were asked why the courses didn't work out, they said that they couldn't take what they wanted to take or that they couldn't understand the work. Some said they would have preferred it if there were more Native Indian students in a class. Britannia teachers who had had the students in their classes identified poor attendance and tardiness as being the major problems encountered with the students.

The 14 parents who chose to respond to a questionnaire about the program were very positive about it. They believed that it had had a positive effect on their children's attendance and attitude toward school, and noted improvements in their behaviour at home. Parents praised the teachers and mentioned that they were happy that their children were learning about Native culture. They also liked the small size of classes and good communication with the home. Some felt that there should be an increase in staff size and improvements to the physical facilities. A few expressed concern about the behaviour of some students in the program. Strong support was expressed for the integration program.

Written comments of staff, administrators and parent advisors indicated that it was generally felt the program had been very successful for a program in its first year. A number of areas to which attention needs to be paid were identified.

Teachers, administrators and parent advisors said that:

1. *the original program philosophy needs to be reexamined in light of the realities of the needs of Indian students registering in the program,*

2. *admission criteria should be firmly established and a clearly delineated process of referral, screening and placement worked out,*

3. *the integration program, if it is to be pursued, should be carefully thought out and a structured process established,*

4. *the physical environment could be improved through the provision of more space, kitchen facilities, the addition of some furniture items (rugs, tables), and a general beautification,*

5. *consideration could be given to increasing staff size through the inclusion of a child care worker and/or an additional staff assistant,*

6. *an improvement could be made in contacts with Native agencies and contact with external agencies could be formalized,*

7. *VSB support services could be used to greater advantage, and*

8. *the involvement of parents and the Cultural Survival School Society in issues relating to the development and growth of the program should be encouraged.*